

Microphotographed
by
SAMFORD UNIVERSITY LIBRARY
SAMFORD UNIVERSITY
Birmingham, Alabam

Coosa River Baptist Association

v. 1. 1850

v. 2. 1852

v. 3. 1853

v. 4. 1854

v. 5. 1855

v. 6. 1856

v. 7. 1858

v. 8. 1859

v. 9. 1860

v. 10. 1861

v. 11. 1866

v. 12. 1869

v. 13. 1870

v. 14. 1872

v. 15. 1874

v. 16. 1875

v. 17. 1877

v. 18. 1878

v. 19. 1879

v. 20. 1880

v. 21. 1881

v. 22. 1882





MINUTES

OF THE

TWENTY-SECOND SESSION

OF THE

COOSA RIVER ASSOCIATION ;

HELD WITH

COLD WATER CHURCH,

BENTON COUNTY, ALABAMA,

September 15th, 16th, 17th and 18th, 1855.

J. L. M. CURRY, Clerk.

TUSKEGEE, ALA.,

PRINTED AT THE OFFICE OF THE "SOUTH WESTERN BAPTIST."

THE [illegible] OF [illegible]

3

1

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



[illegible]

MINUTES.

The Introductory Sermon was preached at the arbor of Cold Water Camp Ground, by Bro. O. Welch, from John 18: 38—"What is truth?" on Saturday, 15th September, 1855, at 11 o'clock, A. M.

The Association then commenced its twenty-second session in the Meeting house of the Cold Water Baptist Church. It was called to order by Bro. J. A. Collins, the former Moderator. Bro. J. A. Devotie led in prayer.

The letters were read by S. G. Jenkins and J. L. M. Curry, from which it appeared that the following persons were authorized to act as Delegates:

CHURCHES.	DELEGATES.
<i>1st District.</i>	
Friendship,	W. C. Witt, J. B. Starnes, E. D. Lewis.
Cold Water,	W. W. Mattison, D. Heaton, Wm. Heaton.
Sulphur Springs,	J. Baker, E. Lawrence,* W. T. Green.*
Bethlehem,	M. GARRETT, JORDAN WILLIAMS, J. B. Rhodes.
Antioch,	S. G. JENKINS, A. Waldrop, A. Cochran.
Salt Creek,	E. Adams, T. W. Gun, W. Mayfield.
Salem,	E. MARTIN, A. Elston, U. Dulaney.
Blue Eye,	J. H. Franklin, T. C. Wood, J. Embury.*
Refuge,	H. D. ACHER, Wm. McCain, W. M. Beavers.*
New Hope,	N. E. Dollar, R. Dollar,* J. A. Dollar.*
Trout Creek,	No representation.
<i>2d District.</i>	
Lebanon,	J. L. M. Curry, W. H. Sims, S. Hall.
Good Hope,	H. E. TALIAFERRO, W. R. Stone, D. B. Elliott, J. Headen,
Heplizibah,	THOS. CALLEY,* W. Lowrey, M. Morris.
Talladega,	O. WELCH, L. W. Lawler, S. Morris.
Tallaschatchic,	T. L. Pope, J. Fluker, Z. Boaz.*
Kymulga,	W. Bunyan,* W. M. Pennington.*
Mount Zion,	J. BULLINGTON, G. Hill, B. Fluker.
Fort Williams,	D. Wallis, H. Pope, M. S. Bennett.
Pine Spring,	Not represented.
Big Spring,	J. M. Scott, W. E. Posey, J. M. Kidd.*
Spring Creek,	J. B. Cole, L. J. Baker,* W. W. Kidd.*
Macedonia,	J. M. Randle,* J. H. Posey, D. H. Thweatt.
Mt. Pleasant,	H. W. INZER, E. G. Cook,* J. P. Fuller.*
Coosa Valley,	J. A. COLLINS, S. Kilgore, S. Florence.
Mt. Ararat,	J. Toland, D. Pinkston, J. George.*
Liberty,	W. M. RICHARDS, M. Maulden, J. R. Wellborn.
Crooked Creek,	Not represented.
Concord,	J. W. Caldwell, W. Davis, E. Bice.
Hatchet Creek,	J. Hawthorn, F. Ledbetter.*
Rocky Mount,	W. B. CONNELL, A. M. Norris, W. R. Owens.*
Pleasant Hill,	J. J. Daniell,* W. Brooks,* B. O. Williamson.*
Union,	A. Walden, R. Shaddix, J. McClintock.*

NOTE.—A * denotes absentees. Ordained ministers in SMALL CAPITALS; Licentiates in *italics*.

The Association proceeded to ballot for officers, by appointing brethren A. Williams, F. M. Law, and John Wilmer for Tellers. The Tellers announced for Moderator, J. M. Scott, and for Clerk, J. L. M. Curry.

Visiting ministering brethren were invited to participate in the deliberations, and the invitation was accepted by Bro. J. H. Devotie, President of the Board of Domestic Missions; Bro. F. M. Law, Depository Agent of the Alabama Baptist Bible Society; Bro. Willis B. Jones, of Tuskegee Association; Bro. Carroll and Bro. John Wilmer.

Delegates from Corresponding Associations were received:

From *Canaan*, Bro. A. J. Waldrop and minutes.

From *Shelby*, Bro. J. D. Teague and minutes.

From *Arbacoochy*, Brs. Martin Hill, Northcutt, Cropon and minutes.

From *Tallasehatchie*, Bro. W. N. Ghandler and minutes.

From *Liberty*, Bro. J. B. Jenkins and minutes.

From *Ten Islands*, Brs. E. T. Smith, G. C. Whatley, P. Archer, D. Nunnally, S. Kelley, A. Andrews, T. K. Cook and minutes.

The arrangement of Devotional Exercises was left with the Tent Holders.

Brethren Collins and Taliaferro requested to be excused from preaching the Missionary Sermon, on to-morrow, and suggested that their place be supplied by the appointment of Bro. Devotie. The suggestion was concurred in and Bro. Devotie appointed.

On motion, it was ordered, that the money received at the public collection on to-morrow be paid over to the Domestic Mission Board of the Southern Baptist Convention, unless the contributors specified a different object.

The following Committees were appointed:

On Finance—Lawler, Stone, Hill.

On Documents—Williams, Collins, Pope, Moderator and Clerk.

On Circular Letter—Taliaferro, McCain, Bullington, Morris, J. H. Posey.

On Obituaries—Collins, Taliaferro, Welch and Morris.

Adjourned to Monday morning, 8 o'clock. Prayer by Br. J. A. Collins.

LORD'S DAY, Sept. 16th, 1855.

Religious services were conducted during the day by Brs. Waldrop, Devotie, Taliaferro, Collins, Martin and Hill.—After the Missionary Sermon at 11 o'clock, by Bro. Devotie, a collection was taken, amounting to \$116.30 in cash, and \$..... in pledges.

MONDAY MORNING, 8 O'clock.

The Association was called to order and the Moderator led in prayer.

The roll was called and absentees marked.

APPOINTED CORRESPONDENCE.

To *Canaan* Association, Wm. McCain, H. W. Inzer. Wm. Kidd.

To *Tallasehatchie*, Jenkins, Witt, Williams, Collins, Garrett, Mattison.

To *Central*, Collins, Bullington, Welch, Curry, Cross, Wallis.

To *Liberty*, Jenkins, Collins, Daniel.

To *Arbacoochy*, Richards, Martin, Williams.

To *Ten Islands*, Williams, Witt, Garrett, Martin, Collins, Jenkins, Mattison.

To *Shelby*, Scott, Welch, Rawdon, Hill.

To *State Convention*, Taliaferro, Curry, Jenkins, Collins, Fluker, Bullington, Welch, Garrett, Lawler, Headen, Williams, Fluker, Cross, Reynolds, Joiner, Wilmer, Stone, Jones, McCain, Acher.

Bro. Welch was appointed to write the letter of correspondence.

STANDING RESOLUTIONS.

Resolved, That any member of this body present at the State Convention, or any Association with which we correspond, is authorized to present himself as a corresponding Messenger.

Resolved, That the Treasurer shall pay out money sent for Associational purposes *only* to Preachers attending Convention or sister Associations.

Letters of Dismission to join other Associations were granted to Sulphur Springs and Mount Ararat Churches.

An election was held for the following positions, and the Tellers announced the result: *To preach the Introductory Sermon*, Bro. Wm. McCain; Bro. Taliaferro alternate. *To preach the Missionary Sermon*, Bro. S. G. Jenkins; Bro. J. A. Collins alternate. *To write the Circular*, Bro. J. Bullington; J. L. M. Curry alternate.

The Committee on the Circular reported, that having examined the Letter, they approve it, and recommend that it be read by the author. Bro. Levi W. Lawler then read the Circular, and it was adopted and ordered to be printed.—
[See Appendix A.]

The following resolutions were offered, and after remarks by Bro. Welch, Jones and others, were adopted:

Resolved, That we highly approve both the spirit and ability which Bro. S. Henderson has evinced in the late discussion in the "South-Western Baptist" with Rev. E. J. Hamill, of the question, "Is Methodist Episcopacy in its nature and tendency anti-democratic and anti-republican?" and request, that it be published as early as practicable in a more durable form.

Resolved, That we recommend the "South-Western Baptist," published

in Tuskegee, at \$2 00 per annum, and edited by Elder S. Henderson, every family in our Association is eminently worthy of their patronage.

The Report of the Committee on Temperance was read and adopted.

The Committee to revise the Constitution reported a new Constitution, which after some amendments, was adopted.—[See Appendix B.]

A letter and Circular from Bro. A. C. Dayton, Secretary of the Bible Board of S. B. C. was read, when the following resolutions were offered by Bro. F. M. Law, Agent of Alabama Baptist Bible Society:

Resolved, That this Association fully recognize the importance of circulating the Sacred Scriptures amongst those who are destitute of the precious word of Life, and that we recommend our Churches and brethren within our bounds to aid with their means this important work.

Resolved, That we now proceed to take up a collection to aid in circulating the Bible, with our Denominational and other religious literature, in our own State.

After remarks by Brethren Law, Devotie and Williams the resolutions were adopted and a collection was taken up amounting to \$51.95.

Adjourned. Prayer by Bro. Devotie.

TUESDAY MORNING, 8 O'clock.

Agreeable to adjournment, the Association met, and prayer was offered by Bro. Welch.

Business was, on motion, suspended temporarily to afford an opportunity of organizing an Associational Bible Society, as auxiliary to the Alabama Baptist Bible Society. The Society was formed and a Constitution adopted.—[See Appendix C.]

Business was resumed and it was voted to hold the next Association at Wewakee Camp Ground, and to commence on Saturday before the first Sabbath in September, 1856.

The Report of the Board of Directors of the "Baptist Male High School" was called for and read.

REPORT OF BOARD OF DIRECTORS.

The Board of Directors of the "Baptist Male High School" at Talladega, have pleasure in submitting their fourth annual Report to the Association.

The past year has been one of unusual interest as testing, in some degree, the wisdom of the Association in starting this enterprise. Its success demonstrates its practicability and encourages like vigorous efforts for the future. The next session opens to-day (the 15th.) in the new building.—Prof. John Wilmer is retained as Principal, and this is the best recommendation we can give. He will be assisted, for the present, by Mr. D. C. Williams, a graduate of Mercer University in Georgia, who has had some experience in teaching, and brings the most satisfactory testimonials of ripe scholarship, success in teaching and christian integrity. Other Assistants will be employed, as necessity dictates.

The School Building is nearly completed, and the Board can refer to it with pride, as unsurpassed in adaptedness to the object of its construction and architectural beauty by any building in the State. The grounds will

been painted and ornamented and beautified. Desks and seats constructed for school rooms, not destructive of the health and comfort of pupils, have been purchased. Charts, Maps, Blackboards and Apparatus have been provided,—to which additions will be made, as your Board are determined to have a high School, surpassed by none in the Southern States for the facilities afforded for furnishing solid and useful education.

In fulfilling the purposes of its founders, the Directors have felt justified by the success of the Institution in inviting every Preacher in the Association to send one of his sons to the School, free of tuition charges. It is hoped that most of our ministers will find it convenient and profitable to send one of their sons at the School.

The "School" is beginning thus early to diffuse its benefits. Six Teachers have gone from its halls, and as special attention is given to those who aspire to make teaching a profession, we calculate upon no inconsiderable good from elevating the standard of qualifications required for a Teacher, and sending young men out in the world to engage in the noble work of instructing the young.

Our people are too careless about the qualifications of those who teach their children and stand, for the time, in the place of parents. Men inquire diligently for a good blacksmith to shoe a horse, or for a good carpenter to build a house, but are comparatively indifferent about him who trains the intellect, the conscience and the will. We are excessively devoted to material interests, apparently forgetting that these high schools are safeguards of civil freedom, exercise a wisely conservative influence upon society, provide rich instruction for large numbers and give an impulse to popular education and extend a salutary influence upon the common schools of the country. There is no antagonism, but a mutual relation of dependence between the common and the high School. Each in turn begets the other. The High School draws its aliment from the common school, and in return enriches and elevates the common school. Those, who go forth with a liberal education and sound principles from our colleges and high schools, popularize education and contribute to the elevation of the masses. Fifty thousand graduates have gone forth from the colleges of our Union, and no one can estimate the amount of positive good done in the various relations of society by these men.

Some additions, by contributions, have been made to our Library and Cabinet of Minerals. We still invite contributions of Books, Minerals, Shells, fossils, &c., to aid us in our Library and Cabinet. We take pleasure in acknowledging our special obligations to Mr. R. R. Hunley of Shelby county for a large and valuable collection of minerals.

The death of William Curry caused a vacancy in the Board, and his place was supplied by the election of Hugh G. Barclay. The vacancy caused by the removal of J. M. Roberts has been filled by the election of T. T. Whatley.

JAMES HEADEN,
President of Board.

After the Report was read, the Association engaged in prayer, being led by Bro. McCain.

The Treasurer submitted his Annual Report, and Wade H. Sims was re-appointed Treasurer.

The Committee on Documents presented their Report, which after remarks from Taliaferro, Collins and Headen, was adopted.

Report of the Committee ON LETTERS AND DOCUMENTS.

The Committee regret that the Churches adhere to a stereotyped plan of

writing their letters, and apparently try to communicate as little as possible. As we meet for the interchange of affections—to enjoy Christian communion and to promote practical piety and Christian graces in ourselves and the Churches, the Letters might give information upon many points of interest not now alluded to. Are Sunday Schools kept up? Is family prayer maintained? Do the spiritual wants of the Blacks receive proper attention? Have comfortable church edifices been erected? Are ministers growing in qualifications for their work, and is proper ministerial support provided?

The year past has been one of affliction and trial. Disease, death and an unexampled drouth have rebuked the people. Many good brethren and sisters have paid the last debt, but it is gratifying evidence of the mercy of God, that all of the Preachers, but one, have been spared. One ordination is reported, and but two licentiates. The harvest is plenteous, but the laborers are few.

From a comparison of the statistics of the churches, we find an absolute decrease of members. What an alarming thought! Few refreshing seasons of grace are alluded to—all deplore their coldness and barrenness and beseech the outpouring of the Holy Spirit. In humility and dependence, it becomes us to inquire, why God has withdrawn his favor? What an inducement for more fervent prayer, more self-denial—more dependence, more faith!

A few churches report the existence of Sunday Schools and Bible Classes. These auxiliaries of the preached word—these God-blessed means of grace—cannot receive too much encouragement. A crying sin of the age is the sinful disregard and profanation of the Lord's Day and its desecration to secular purposes. The young cannot be too early taught to respect it. Sunday Schools are a means to this end, while they have been blessed to the ingathering of many into the Church. Baptists should not be negligent in bringing up children in the nurture and admonition of the Lord, as from their denial of infant baptism and infant membership, they are often accused of neglecting the young.

There is one omission in the letters, which your committee cannot pass over in silence. The total amount contributed for Domestic Missions is Fifty Dollars. Besides this, many of the churches have contributed to Br. Jesse A. Collins, the Agent for the Southern Domestic Mission Board.—Not one cent for Foreign or Indian Missions, or Bible Distribution. Woe to them that are at ease in Zion. God, in temporal things, has greatly blessed the members of our churches, but their gifts are greatly disproportionate to their means. This cannot be attributed entirely to parsimoniousness, and therefore an excuse must be sought after in the want of study—the want of light—the want of a proper knowledge of christian duty and obligation. Very incorrect and narrow views must be entertained.—Half-way religion is not acceptable to God. We have need to be taught that it is our *duty* to give, when Christ said it was a blessed *privilege*.—When we do give it is sparingly, just enough to satisfy a sleepy conscience. “Cursed be the deceiver, which hath in his flock a *male* and sacrificeth unto the Lord a *corrupt* (diseased) thing.”

Your committee fear that *giving* is regarded as a matter of charity, when it ought rather to be considered as a high privilege and duty. It is a noble privilege to be allowed to co-operate with God. “It is more blessed to give than to receive.” *Giving* is no less a duty than *prayer*, and all Christian duties are exalted privileges. The least service done, a cup of cold water given, is, so to speak, comforting to the Saviour. Christian benevolence cannot be dispensed with, nor neglected; it cannot be done or left undone, as suits the caprice of the moment; it enters into the christian character and is essential to its right condition. God graciously permits us to honor

him by giving, while, as in all other duties, it is coupled with a cheering promise. It is a merciful condescension in the Infinite God to accept and bless our gifts. We hold our property by no right of our own. We enjoy by permission. We are tenants at the will of God. We are trustees for His benefit and for the good of His cause and the glory of His name.

Our contributions should not be spasmodic, but regular; not occasional, but systematic; not by constraint, but cheerfully; not as a task, but as a labor of love. The church at Laodicea was tolerated for her lukewarmness. The Corinthians were exhorted to abound in the grace of liberality. For, says the Apostle, "ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The teachings of the Bible are plain and authoritative, "He that knoweth to do his Master's will and doeth it not shall be laden with many stripes." "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." The angels, which Ezekiel and John saw, were full of eyes, expressive of their knowledge and the quickness with which they discover every intimation of their Master's will; and had wings, denoting the unerring certainty and swiftness with which they hurry to the accomplishment of that will. So every christian should be watchful of every indication of duty and prompt to its performance.

The most urgent appeals are made to the churches by the different Boards for help. Many of our missions and stations must be abandoned or suspended without enlarged benevolence. New and inviting fields are daily presenting themselves. Foreign fields have become theatres for home action and home missions. No new revelation is to be given to teach man his duty, nor is he to be endowed with new or super-human powers and faculties. Agencies have been and will be devised, and God controls those agencies. No compulsory power is to be used for the accomplishment of His purposes. The Divine Word repudiates and discountenances connexion with Government. "My kingdom is not of this world," and the world has failed for centuries to comprehend this sublime moral truth.

Gigantic are the efforts to resist the spread of "pure christianity, the world's only hope." Infidelity, whipped on a thousand fields, Proteus-like assumes new shapes and attacks the citadel of christianity from another quarter. Popery, against which our vigilance cannot be too active, omits none of its exertions to shove up its tottering mass of ignorance, error and superstition, and to put off the day of its foretold extinction, which may God hasten! The church is unfaithful, untrue, grossly derelict, to omit all legitimate efforts to advance Christ's kingdom. The circulation of the Bible, the preaching of the Gospel, Christianized education and a christian literature, are all so many means, which the Spirit has blessed; and to increase and extend these, prayer, and faith and contributions are taught and required.

Your committee recommend the adoption of the following resolutions:

Resolved, That "liberality is a grace of the Spirit, alms-giving an office of christian worship, and collections for the spread of the gospel an ordinance of God."

Resolved, That we earnestly recommend the churches to adopt some practicable plan by which all the members shall have the opportunity of contributing regularly and systematically to the various objects of christian benevolence recognized and adopted by the Southern Baptist Convention.

JORDAN WILLIAMS, Ch'm.

The Committee on Domestic Missions report,

We are satisfied that there is not sufficient destitution within the limits of our Association to authorize it to embark again in the cause of Home

Missions. We are sufficiently acquainted with the piety and zeal of our ministry to justify the belief that if every church and community, however poor, would be liberal according to their ability, they would have regular preaching. We recommend the continuance of an Executive Board to receive and dispose of the proceeds of the "Jenkins fund" and other funds, which may come into their hands.

The Report was accepted and adopted. The former Executive Committee was continued, supplying the vacancy caused by the death of Wm. Curry, with Bro. Matthew Turner.

The Executive Committee reported, that, for the present year, they had appropriated the fund on hand to feeble churches, viz. : to Trout Creek, \$14 ; to Salt Creek, \$15 . to Rocky Mount, \$17 ; making all \$46 00.

The Committee on Obituaries was allowed time after adjournment to prepare their Report and furnish it to the Clerk to be printed in the Minutes.—[See Appendix D.]

To report to the next Association Committees were appointed :

On *Domestic Missions*, Collins, Lawler, Williams, Bullington, Witt, Acher.

On *Sabbath Schools*, Williams, Garrett, McCain, Martin, Mattison.

On *Alabama Baptist Bible Society*, Taliaferro, Curry, J. H. Posey, Richards, Inzer, Morris.

Voted, that the Clerk receive Twenty Dollars for his services and distribute the Minutes to the Churches, in proportion to the money sent up by them for that purpose.

Voted, that the churches be requested to send up more money for printing the minutes, and to designate in future, the money sent up for "Associational purposes" as for "Correspondents."

The Book Committee made a verbal report, recommending the continuance of the Committee, and the necessity of so enlarging and using the funds, as to employ a Colporteur within our bounds. Pending the consideration of the Report, the following resolution was introduced, and, after discussion by Brothers Law, Headen, McCain, Collins and others, adopted :

Resolved, That this Association will unite and co-operate with the Alabama Baptist Bible Society in prosecuting the work of Bible and Book distribution in our own State, and that our funds be turned over to said Society to build up our State depository ; and that we require the Society to place within our bounds a laborer to perform this work for us.

The Executive Committee were authorized to act with Bro. Law, the Agent, in securing the services of a suitable Colporteur to labor in our Associational limits.

Voted, that the collection taken up on Sabbath be paid over to Bro. Jesse A. Collins, the Agent for the Board of Domestic Missions.

The Committee on Finance, through their Chairman, Bro. Lawler, reported as follows :

Amount received for Printing the Minutes :

From the Churches,	\$ 66 10	
From Dudley Snow,	50	\$ 66 60
For Associational purposes,		38 90
From Talladega Church, Trustee of the Jenkins Benevolent Fund,		50 00

From Public Contributions :

For Alabama Baptist Bible Society,	\$ 51 95	
Indian Missions,	50 00	
Home Colored Mission,	10 85	
Domestic Mission,	55 45	\$ 168 25

Total paid to the Treasurer,

\$ 328 75

The Moderator appointed Distributing Agents :

1st district,	U. Dulany.
2d "	C. R. Cross.
3d "	J. P. Rawdon and Wm. Kidd.
4th "	J. R. Wellborn.

The customary resolution of thanks to the Tent Holders for their kindness and hospitality was passed, and then the Association joined in singing, were led in prayer by Bro. Jordan Williams, and adjourned to meet at Wewoka Camp Ground on Saturday before the 1st Sabbath in September, 1856.

J. M. SCOTT,

Moderator.

J. L. M. CURRY, *Clerk.*

APPENDIX.

APPENDIX A.

Circular Letter.

The space allotted to a "circular letter" is inadequate to the full discussion of any important question connected with the Christian religion, or affecting the salvation of sinners. It is therefore only proposed on this occasion to address a few suggestions to the members of the churches composing this Association, intimately connected with their own good, and looking also to the interests of the unregenerate.

It is obvious that religion is either on the wane or standing still. It is certainly not advancing in this portion of the country. The statistics of our churches forbid such a conclusion. Moreover, our own observation teaches us that the church itself is in a very lukewarm state, and that sinners manifest the most painful indifference as to their fate beyond the tomb. Our ministers labor as earnestly, zealously and faithfully as heretofore, but with apparently little effect. Something is wrong. Perhaps the fault lies at the door of the Church. If so, it behooves us to arouse from our lethargy, and to enter at once upon a close and honest examination of ourselves, and ascertain whether or not we be in the faith.

We are taught in the Bible that in the world to which we are all hastening, but which is now invisible to us, the line of distinction between saint and sinner is broad and well defined. It should be comparatively so in this world, but is such the fact? every one, even the most casual observer, must answer in the negative. The line which separates the church and the world is so faintly drawn in many places as to be scarcely perceptible. The truly pious christian (for here and there one is to be found) is made to wince on account of the declension of religion; while the sinner, on the other hand, is ready to take advantage of it, and add infidelity to impiety.

Form and ostentation have in a great measure supplanted devout worship and christian meekness. The love of the world has obscured the love which we should cherish for a higher and more worthy object—the Saviour of sinners.

If this be a faithful portraiture of the state of Christianity at this time, does it not become every member of the church, for himself, and for the good of the cause which he has espoused, and the success of which he professes to have at heart, to inquire whether he has discharged *his duty*?—Let him inquire whether his own heart is right before God—whether he has the evidences within him—Bible evidences—that he is indeed a child of grace; and if he find himself in such a condition as to create doubt, let him flee to Christ, by prayer and supplication, without delay.

There is a responsibility resting upon Christians, especially the Christians of America, which it is to be feared is not fully understood or appreciated. There is no class of people on the globe so highly favored as those whose hearts have been renewed by the grace of God; nor any who owe so much to the source of their honor and distinction.

It would be a work of supererogation in this letter to undertake to impress you with the magnitude of the love of the Father, evinced by the gift of his Son; and of the Son, as revealed by his sufferings and death, for the redemption of fallen man. Every church member who reads his Bible, or attends divine worship is enlightened on this subject; and if he has given it due thought, must have some conception of the obligations which such disinterested and exalted love imposes upon sinful man.

God has appointed means for the conversion of the world. The Church is the medium, and every member composing it has a part to perform in the

great work. Individual responsibility cannot be transferred from one to another. By our deeds we are to stand or fall. We have been created for the glory of the Creator, and it is a fearful thing to disregard a known duty, or to wilfully remain ignorant of what the Lord requires of us. In this world excuses and explanations are received by him from his fellow-man, for acts of bad faith and injuries; and even the penalty of the law is often evaded; but no man will dare approach the judgment seat of Christ and plead forgiveness for the wilful neglect of duty.

In view of the foregoing we propound the inquiry to every honest heart, What should we do? We answer in the language of the Saviour in his memorable sermon on the Mount, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." This is a plain but very comprehensive command, and he who disregards it affords strong evidence that he is yet in the gall of bitterness.

The many ways in which our light may be made to shine cannot be enumerated in the space of a letter; but the honest enquirer after truth will find no difficulty in ascertaining his duty if he will carefully and prayerfully consult the Scriptures.

Industry and frugality are commendable. The desire to accumulate wealth, or to acquire fame, is not to be condemned if the object be to glorify God. No man has it more in his power to subserve and promote the cause of Christ than the pious statesman. How much good could either of the illustrious *ten* of American statesmen, lately consigned to the tomb, have accomplished for the church, had they been as pious as they were eminent and patriotic!

It is right and proper that our best men—christian men—should be put in office; and so far from their obligations to let their light shine before men being diminished, as prominence and distinction are given them, they are greatly enhanced.

So also of the man of wealth. He has the power to do good and if he bury his talents, woe unto him! God will as certainly visit his displeasure upon him as he did upon the unfortunate man in the parable of the talents; yea more, for in that case but little had been given, and even that little was taken away because it had not been improved.

No man can complain of the want of objects on which to bestow his benevolence; nor should a brother rest under censure because he may not have contributed to a single object as liberally as his means would apparently enable him to do. Some men prefer one object and some another. Some choose to concentrate their contributions upon one or two of the great moral and religious enterprizes in which our denomination is engaged, while others deem it best to give something to all. Let every man give *conscientiously* to any or all of our noble objects of benevolence, remembering that the eye of Jehovah is ever upon him.

The doctrine to which we all subscribe, because clearly taught in the Bible, that of him to whom much is given will much be required, applies with equal force to the man of wealth, of talents, of position and of influence. Let those composing earth cast look well to their responsibility.

But the man of small means has obligations also, and such as he cannot disregard on the plea of indigence. Men are required to give according to what they have, and the man of the poor man, as in the case of the poor widow whose contribution is so approvingly mentioned in the Scriptures, will be as acceptable in the sight of God as the multitude of him who possesses abundance—indeed more so.

In one respect we all stand upon a common platform. We all have it in our power to glorify God and constrain sinners to repent, by an orderly work and godly conversation. Every child of grace can exemplify the beauty, the power and the glory of christianity by their personal deport-

ment. They can be just in their dealings with their fellow-men: chaste in their conversation: timely in their admonitions: temperate: assiduous in their visits to the poor and the afflicted: prompt in their attendance upon divine worship: devout in their religious exercises—always wearing a cheerful countenance in their intercourse with the world, such as is inspired by the christian's hope.

These are graces in the christian's character, which, if reflected as they ought to be, will constrain the ungodly to admit that there is virtue in the religion of Christ, and that its paths are the paths of peace. But there is something for the church to do as a church, to give lustre to the christian character. In the first place, it should look well to its purity. If there be members in it who are unworthy, let them be excluded—not, however, until all has been done which the Bible teaches should be done to reclaim a brother who has fallen into error, or has been overcome by temptation. But if any member, after the church shall have done its duty, continue in the commission of acts at variance with christian propriety, he should be expelled. It is better for the church, for the offending brother himself, and for the great object for which the church was instituted, that wholesome discipline be exercised. Christianity has often been wounded by its neglect.

In the second place, provide well for your Pastors. "The laborer is worthy of his hire," said the Savior when he commissioned the seventy disciples to preach the gospel: and the Apostle Paul, in one of his letters to the Corinthians, says: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." This being done, you have a right to claim his time; and let that time be spent in the study, in the pulpit, and in visits to his flock. Let Ministers and people each act in such manner as to divest the other of all excuses for not living in the full discharge of christian duty. Let church members uphold the hands of their Pastors—encourage them by your presence at your church and protracted meetings—by your prayers and your sympathies; and in turn let the pastor feed his flock from the pulpit by dispensing the pure word of God, and at their own dwellings by conversation and prayer.

Finally, brethren, cultivate a spirit of brotherly love. Christ says, "This is my commandment: That ye love one another as I have loved you." Mark the standard of love which he erects! Oh! that the full import of that command could be impressed upon every Baptist to whom this letter is addressed! Who can measure or compute the love of Christ for us! He says, "Greater love hath no man than this, that a man lay down his life for his friends." And yet the Saviour did more. He died for subjects in rebellion! Oh! the height and the depth of the love of a benignant God for sinful man! And shall we, in the face of all this,—we, the recipients of such unparalleled love—set at defiance his injunction to love one another, and instead thereof engage in strife, wrangling and contention, and thus crucify to ourselves the Son of God afresh," and put the Great Author of the Gospel to an open shame? God forbid.

Then rather let us trim our lamps, renew the oil, and enter with redoubled vigor upon our journey to the land of Canaan. Christ says the Church is the salt of the earth and the light of the world. Read Matthew v. 13-16, and ponder well its meaning. What a paradise on earth we might have if christians would live in the full discharge of duty. We do not profess the doctrine of sanctification as interpreted by one community of christians; but we believe that it is the inestimable privilege and imperative duty of all christians to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Delude not yourselves with the idea that you can be saved by faith alone. "Faith without works is dead." Strive to attain perfection. Struggle for it as though it were attainable in this life.

in the highest degree ; but in the mean time do not forget the source from whence cometh every good and every perfect gift.

The conclusion from the preceding desultory suggestions may be summed up in this: *Increased spirituality in the Church*, and diminished love of the world. Will not the Baptists of the Coosa River Association make this an era in their history—one to which they may refer with satisfaction in after days, as the time when the church aroused from its lethargy, put on the armor of Christ, went forth in the name of its great Head, conquering and to conquer ; subduing sin, putting to flight the wicked, enlarging the borders of Zion, and bringing into the fold of Christ men and women of pure minds, singleness of heart and devotion of soul ! It will be so if we let our light shine as the Saviour has commanded. Then we might sing, with hearts full of joy,

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

APPENDIX B. CONSTITUTION.

ARTICLE 1. This union of Churches shall be styled "THE COOSA RIVER ASSOCIATION OF BAPTIST CHURCHES."

ART. 2. This Association shall meet annually, and be composed of Delegates from all the Churches which may connect themselves with this union ; and each church may send three Delegates.

ART. 3. The Churches composing this body are expected to send with their Messengers, letters giving an account of their state ; the additions and diminutions during the year ; the whole number of members in fellowship ; and whatever may relate to their peace and prosperity. The Letters shall be read and minuted accordingly. In the absence of a Letter from any church accrediting delegates, they shall be admitted to seats upon such other evidence of their appointment as may be satisfactory to the Association.

ART. 4. When a Church shall neglect making any communication to the Association for two years successively, it shall be considered as having withdrawn from us ; unless members of the Association request its continuance, when a Committee shall be appointed to inquire into its standing and report at the next meeting of the Association.

ART. 5. At each session, a Moderator, Clerk and Treasurer shall be chosen by ballot, who shall hold their offices until successors are elected.—The Moderator shall preside in the meetings of the Association and see that order is observed by all the members.

The Clerk shall keep a faithful record of all business transacted during the session, and take charge of the documents belonging to the Association.

The Treasurer shall receive all monies belonging to the Association ; keep an accurate account of the same ; pay them out only by order of the Association, and make a report of the state of the treasury before the close of each session.

ART. 6. Churches wishing to unite with this Association may apply by letter and messengers ; and, giving satisfactory information of their being sound in doctrine and correct in practice, may be received.

ART. 7. Any Church may withdraw at its own discretion, but the Association may declare a dissolution of union with any church deemed corrupt in doctrine or disorderly in practice.

ART. 8. We acknowledge the INDEPENDENCE OF PARTICULAR CHURCHES, and that no authority or jurisdiction is to be exercised over them by this Association ; nor will the Association decide in any controversy that may

arise in any particular church or between churches; nevertheless, we deem it our duty to disown any church belonging to this body which may have essentially departed from the faith, and to give advice to any of the constituent churches that may solicit it, but only after a due course of procedure according to the gospel shall have been pursued.

ART. 9. This Association may open and hold correspondence with other Associations or Baptist benevolent Institutions or Societies, as may be deemed expedient, as its design primarily is to promote the cause of true religion by fraternal intercourse, mutual counsel and the various exercises of Christian duty and fellowship.

ART. 10. The Association, during its session, shall appoint the time and place of its next meeting; select by ballot one or more brethren to preach on the occasion, and make any other appointments or transact any other business which may be deemed expedient.

ART. 11. This Constitution may be altered or amended by two-thirds of the delegates present at any regular meeting.

APPENDIX C. CONSTITUTION

OF THE COOSA RIVER ASSOCIATIONAL BIBLE AND COLPORTEUR SOCIETY, AUXILIARY TO THE ALABAMA BAPTIST BIBLE SOCIETY.

ART. 1. This Society shall be called the "Coosa River Associational Bible and Colporteur Society."

ART. 2. The objects of this Society shall be to aid in the circulation of the Bible and other religious and denominational books, under the direction of the Parent Society.

ART. 3. The officers of the Society shall be, a President, a Secretary and a Treasurer, whose duties shall be such as are usually performed by such officers in benevolent associations.

ART. 4. The annual meeting of the Society shall be held during the session of the Association, at which time a sermon shall be preached, or other address delivered suitable to the occasion; officers elected and the Treasurer's report read.

ART. 5. Any person may become an annual member of this Society by contributing to its funds. Any person contributing five dollars shall be considered a distributing member, and shall be entitled to one copy of the Bible and one bundle of tracts for gratuitous distribution.

ART. 6. The Constitution may be altered or amended by a two-thirds vote of the members present at any regular meeting.

APPENDIX D.

The Committee on Obituaries report,

In the wise and unmistakable dispensation of God's providence, several of our most highly esteemed brethren have been summoned from this theater of toils and sufferings to the scene of heavenly glories. While we feel deeply afflicted at these removals, we would bow in humble submission to Him "who works all things after the counsel of His own will."

Elder JOHN CAFFEY died in September 1854, in the 46th year of his age, after six years of ministerial labor. He lived, after his conversion, almost without reproach, and his death was the logical conclusion of such a life.—He was timid, unobtrusive, meek and humble. The type of his piety was of no ordinary kind,—his standard of Christian attainments was high, and the influence exerted by him was such as naturally flows from the example and teachings of one who was universally regarded as a model Christian. He was faithful in the service of his Master, his preaching was serious and impressive, and his life was useful.

Lebanon Church on the 7th of May, 1855, lost her tried and beloved

Deacon, WILLIAM CURRY, and in his death, the community lost a benefactor, the church militant a soldier, who put on the armor of God, and this body an experienced member, who took a deep and prayerful interest in all that concerned its usefulness and prosperity. Bro. Curry was born in Lincoln county, Georgia, and in 1838 moved to Talladega county. In 1846, he "put on Christ by baptism," although converted long before, and since that time, has been a regular Delegate to the Association. As his parents before him, he was a decided Baptist, but a catholic and tolerant Christian. The cause of Missions, Education, and all right progress and advancement, found in him a prudent, zealous and liberal friend. Of our "High School" he was a watchful and able Director. He was "given to hospitality." His house was the home of the Preacher, and from him the needy turned not empty away. Poor young men preparing for the "ministry of reconciliation" found in him a warm friend and efficient helper. He died at the age of 62, with the absence of all fear, and with entire reliance upon the sacrifice, merits and intercession of Jesus Christ.

Bro. Edgar M. Posey was born in Charles County, Maryland, on 5th September, 1832, and died at Marion, Perry county, Alabama on 29th of June, 1855. Our young brother had been licensed to preach by the Big Spring Church and was attending the Theological School, thoroughly furnishing himself to the good work, when his Father and our Father bade him come up higher. Bro. P. had a strong, practical mind, was humble, pious and zealous, and gave promise of much usefulness.

Deacon ELIAS MATTHEW, of Tallaschatchie church, died on the 17th of September, 1855, during the session of our body, in the 45th year of his age. Bro. M. was prompt in his attendance upon church duties and devotional in his worship. His conduct was highly exemplary; he used his office well, "purchasing to himself a good degree and great boldness in the faith."

H. E. TALIAFERRO,

Chairman.

The First District holds its union-meeting with Antioch Church—commencing Friday before the 1st Sabbath in August. The following duties are assigned: To preach the Introductory Sermon, Bro. J. H. Franklin; on support of the Ministry, Br. M. Garrett; to write on worldly-mindedness, Bro. Rufus Mattison; on duties of Deacons, Bro. S. G. Jenkins; on relative duties of Churches and Pastors, Bro. Jordan Williams.

BOARD OF DIRECTORS.

WALKER REYNOLDS,
OLIVER WELCH,
H. E. TALIAFERRO,
J. L. M. CURRY,
LEVI W. LAWLER,
MATTHEW TURNER,
G. T. McAFEE,

JAMES HEADEN,
H. G. BARCLAY,
S. G. JENKINS,
W. W. MATTISON,
WM. R. STONE,
WM. MALLORY,
S. T. WHATLEY.

DOMESTIC MISSIONS.

Jesse A. COLLINS, Agent for the Domestic Mission Board of Southern Baptist Convention, acknowledges the following amounts, made by cash and pledges, for Domestic and Indian Missions, in the bounds of Coosa River Association :

Macedonia,	\$ 18 00	Hephzibah,	\$ 3 00
Blue Eye,	18 75	Tallaschatchie,	36 60
Kymulga,	6 50	Talladega,	176 50
Refuge,	9 20	Pine Spring,	16 70
Antioch,	7 25	Friendship,	31 00
Bethlehem,	28 90	Cold Water,	44 00
Lebanon,	44 00	Coosa Valley,	25 00
Mount Zion,	44 00		
Good Hope,	10 00		\$ 519 40
Collection at Association,			\$ 116 30

Total amount collected,

\$ 634 70

PLEDGES.

Allen Elston,	\$ 10 00		
George Hill,	10 00		
John Wilmer,	10 00		
From others,	6 50	\$ 36 50	

Total in cash and pledges,

\$ 674 20

Of the above sum, the following persons contributed to Creek Indian Mission :

Mrs. Sarah Ghent,	\$ 10 00	John Wilmer,	\$ 10 00
T. G. Mattison,	10 00	John Borders,	10 00
Benj. Mattison,	10 00	Bethlehem Church,	10 00
Allen Elston,	10 00	Mrs. L. W. Lawler,	10 00
George Hill,	10 00	J. A. Collins,	10 00
Mrs. H. E. Reynolds,	50 00	Walker Reynolds,	50 00

"And God is able to make all grace abound toward you : that ye, always having all sufficiency in all, may abound to every good work ; being enriched in everything to all bountifulness, which cometh through us thanksgiving to God."

STATISTICAL TABLE.

Names of the Churches.	County.	Admission by					Deaths.	Total.	Minutes.	As-sets prop'rt	When consecrated
		Baptism	Lord's	Rest'n	Letters	Exclusion					
Friendship.....	Benton.....	17.	..	22.	5.	..	120.	..	25	82 00	1836
Cold Water.....	Benton.....	2.	..	17.	2.	2	106.	..	3 50	2 00	1843
Sulphur Springs.....	Benton.....	4.	1.	..	1.	..	72.	..	1 5	..	..
Bethlehem.....	Talladega.....	31.	6.	..	7.	3.	114.	2 50	2 50	1 75	1841
Antioch.....	Talladega.....	3.	..	..	8.	..	68.	1 50	1 75	..	1841
Salt Creek.....	Talladega.....	4.	3.	1.	..	..	56.	1 00	..	..	1841
Salem.....	Talladega.....	1.	5.	..	17.	..	1.	57.	3 00	3 00	1835
Blue Eye.....	Talladega.....	4.	..	..	25.	8.	1.	99.	2 50	2 00	1833
Refuge.....	Talladega.....	1.	1.	..	1.	..	70.	2 50	1 0	..	1851
New Hope.....	St. Clair.....	..	..	..	3.	1.	1.	16.	1 00	0 50	1824
Trout Creek.....	St. Clair.....	last y'r.	..	..	..	..	16.	..	..	..	1853
Lebanon.....	Talladega.....	7.	1.	..	3.	..	71.	5 00	2 1	..	1834
Good Hope.....	Talladega.....	5.	10	1.	6.	..	5.	131.	2 00	3 00	1835
Hephzibah.....	Talladega.....	5.	7.	..	..	..	1.	31.	2 00	1 00	1843
Talladega.....	Talladega.....	4.	..	..	3.	..	..	220.	4 00	2 00	1832
Talladega.....	Talladega.....	3.	2.	1.	25.	1.	2.	120.	4 00	2 00	1833
Kymulga.....	Talladega.....	1.	4.	..	3.	1.	1.	38.	1 00	1 00	1837
Big Spring.....	Shelby.....	9.	..	..	3.	..	3	93.	2 50	3 0.	1825
Spring Creek.....	Shelby.....	2.	1.	..	1.	2.	1.	62.	1 50	1 50	1845
Macedonia.....	St. Clair.....	..	..	..	1.	2.	54.	2 00	2 00	..	1845
Mt. Pleasant.....	St. Clair.....	..	3.	..	1.	2.	..	53.	1 7.	..	1850
Coosa Valley.....	St. Clair.....	..	4.	..	5.	4.	1.	80.	3 00	..	1851
Mt. Zion.....	Talladega.....	5.	4.	..	6.	..	3.	156.	3 00	3 00	1835
Fort Williams.....	Talladega.....	7.	..	..	1.	1.	75.	2 50	1 50	..	..
Pine Spring.....	Talladega.....	last y'r.	..	..	..	..	19.	..	..	..	1851
Mount Ararat.....	Talladega.....	..	..	..	15.	..	30.	0 60	..	..	1841
Liberty.....	Talladega.....	8.	6.	5.	9.	8.	1.	100.	2 00	2 00	1842
Crooked Creek.....	Talladega.....	last y'r.	..	..	..	..	23.	..	..	..	1840
Union.....	Talladega.....	14.	12.	..	4.	1.	..	53.	1 50	..	1847
Concord.....	Talladega.....	..	1.	4.	23.	1.	3.	46.	1 00	..	1842
Hatchet Creek.....	Talladega.....	last y'r.	..	..	..	..	28.	0 50	..	..	1840
Pleasant Hill.....	Talladega.....	1.	4.	..	2.	..	..	20.	0 00	..	1854
Rocky Mount.....	Talladega.....	8.	3.	..	..	..	7.	1 50	..	..	1854
TOTAL.....		122	111	119	222	44	38	2400	..	..	..

ADDRESS OF MINISTERS OF THE ASSOCIATION.

ORDAINED MINISTERS.

H. E. Taliaferro,
John Wilmer,
Thomas Calley,
William Carroll,
Oliver Welch,
W. B. Connell,
S. G. Jenkins,
Jordan Williams,
William McCain,
Elijah Martin,
H. D. Archer,
M. Garrett,
W. G. Witt,
J. A. Collins,
James Trass,
H. W. Lutz,
J. M. Scott,
J. J. Ballington,
William Richards,
Rufus Mattison,

LICENTIATES.

J. P. Rawdon,
Lewis Turner,
James Fuhrer,
William Kidd,
J. H. Franklin,
T. W. Jones,
W. J. Young,
J. J. Daniel,
— Atkinson,
A. M. Norris,
J. C. Wright,
J. R. Webster,
J. C. Foster,

POST OFFICES.

Talladega.
Talladega.
Talladega.
Talladega.
Wewokaville.
Wewokaville.
Silver Run.
Silver Run.
East Boga.
East Boga.
East Boga.
Boiling Springs.
Oxford.
Cropwell.
Cropwell.
Cropwell.
Harpersville.
Sylacogga.
Bowdon.
Marion.

Fayetteville.
Kelley's Creek.
Kelley's Creek.
Harpersville.
Kingville.
Talladega.
Talladega.
Bowdon.
Bowdon.
Wewokaville.
Marion.
Marion.
Marion.



